Nation

Volume 10, No. 3 • December 27, 2002

Welcome to 2003!

Happy New Year

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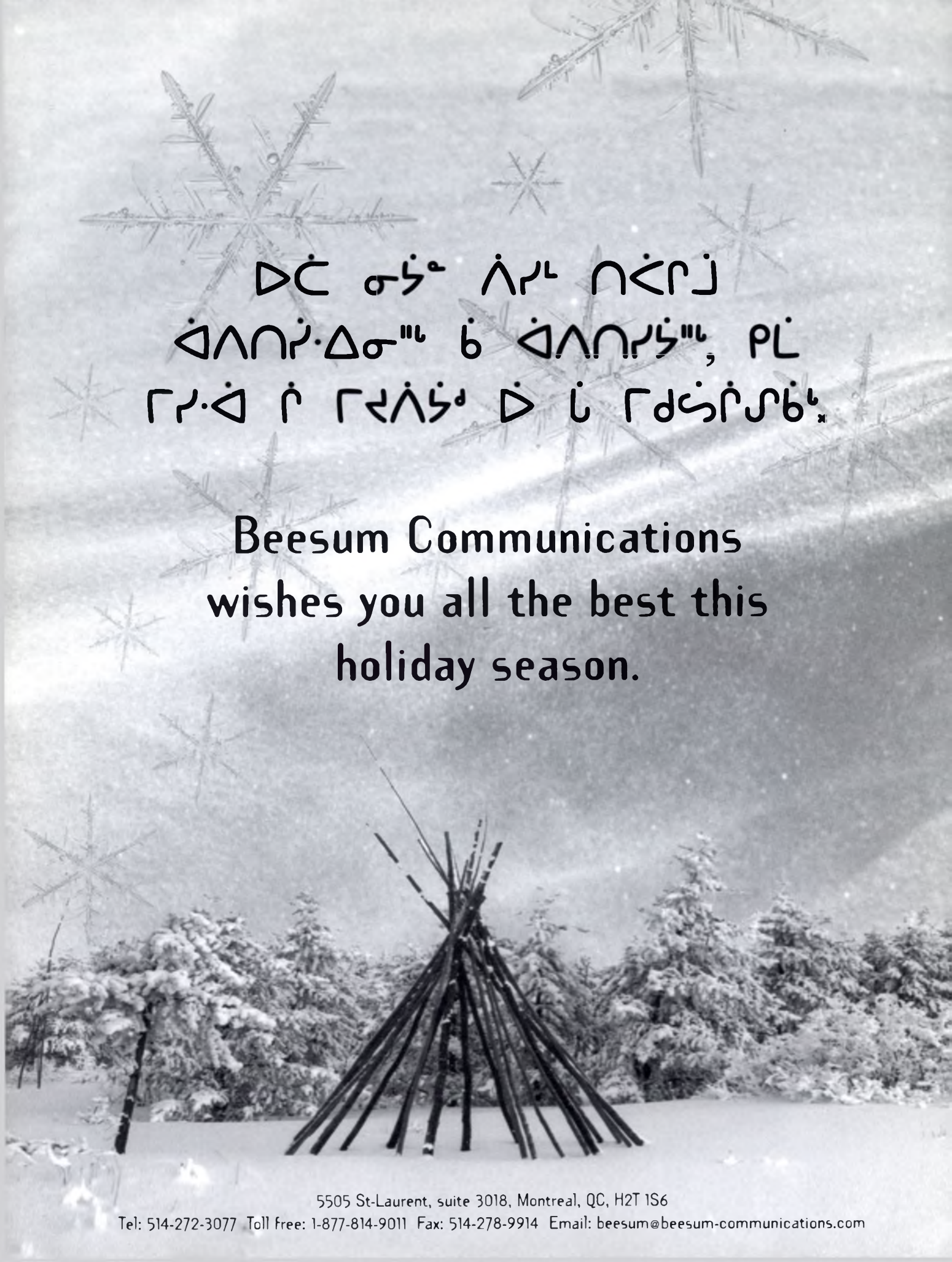
Beesum Communications wishes you all the best this holiday season.



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NO RACISM ALLOWED ANYWHERE

One day David Ahenakew was a respected Elder with a distinguished record. He served with the Canadian Army in WWII. He was a founder of the National Indian Brotherhood, a chief of the Assembly of First Nations. He received a honourary degree and the Order of Canada. He was a senator of the Federation of Saskatchewan Indians.

Unfortunately he was also a racist. Many will tell you the things he had seen growing up. The residential school system, the sixties scoop, the sterilization of Indian women and other genocidal practices of the Canadian and provincial governments. They will tell you of the racism he experienced and his grandson experiences and how it affected him.

As a victim of racism himself, it is surprising that Ahenakew would praise Hitler and say he did the right thing by frying six million of the Jewish people in a speech filled with swearwords.

At that moment he stopped being a respected Elder. At that moment all his accomplishments became smoke to be taken by the wind and forgotten. He does not deserve to keep his honourary degree. He does not deserve to keep his Order of Canada. He deserves nothing but scorn and ostracization as a result of his actions.

Indeed many Native leaders reacted with speed to distance themselves from Ahenakew's remarks. National Grand Matthew Coon Come found the remarks to be insulting. Chief Coon Come said "What he said was very harmful. His ignorance, totally unacceptable."

Grand Chief Ted Moses in a press release said, "Silence is not an option. Aboriginal People must speak out and denounce the statements made by David Ahenakew." He is right. Moses also went on to say that the Jewish community has been involved in struggles to defend human rights and some of those struggles have included indigenous communities. "We are extremely grateful for this assistance," said Moses. Moses also stated that the Native Peoples have had to deal with racism and Crees cannot accept this within our communities.

Some of you may have seen David Ahenakew on television sobbing as he apologized for his remarks. He said, "I am ashamed and truly sorry for my conduct." Ahenakew extended his apologies to the Jewish community and said, "I am truly sorry for the pain I have caused you." It is too little and late. The hate-filled words have flown and the seeds of those words have been planted. Who know what the repercussions of Ahenakew's statements will finally bring to the Aboriginal world? Will we see needed funding sources dry up in light of this? One can only guess.

Should David Ahenakew be charged with a hate crime? Most probably. It was a very public statement. I for one though would be interested to see what the sentence would be. Will it be the same as the Laval rock throwers who stoned Mohawk women, children and Elders? I would be interested in seeing if the law does indeed treat all persons equally regardless of race or creed. But nevertheless something must be done to ensure that racism is totally unacceptable regardless of who promotes it.

By Will Nicholls

CONTENTS

NEWS

5 Chisasibi Peace Walk

7 Shawn Iseroff

FEATURE

10 ᒪᑲᐢ Chikaapaash

13 Earth in Context

19 CNIT: Opinion

21 Urban Native

UNDER THE NORTHERN SKY

23 Looking at weather from a native point of view

25 Feds

ON THE COVER

Snowshoer
Photographer: unknown
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Mona Laviolette

Rez notes

SONNY ORR

AS THE YEAR ENDS....

I've notice that many communities have different styles for their year end celebrations and that festivities and traditions vary. For example, one new year, I was apprehended by the police moments after I emptied out my automatic shotgun into the silent night and was explained that, no, they didn't celebrate New Year's that way and please could you put your gun away? Okay, I grumble. Geez, what happened to shooting off the chimney like we did in the old days?

Where I came from, we were treated to the annual sight of the Grey Nuns, who were driven around on the oldest vehicle in the known world around town, where their giggles were punctuated with shivers in the minus-30 temperature. Usually, candy was thrown from the highest building and the RC Mission had that one down pat, until the new residence for the new school was built by the feds. Elders and children alike would smack their lips while waiting for the annual feast offer by the RC Mission, where the old Father was often overheard stating that everyone is Catholic on New Year's.

The tradition was to dance after the midnight mass ended until the wee hours of the morning. Many still practice this time-honored tradition, in which fancy moves and shy step dancers dominated the halls. The famous Fort George Reel was created in honor of those many dances held during the ushering-in of the new year.

Some communities have fireworks now, and some have well wishes aired on the community radio phoned in by people everywhere. Three decades later and a taste for eggnog well instilled in people's memories did New Year's become synonymous with partying until the next year rolled on top of us. But I must say, that for many people, thankfully, those groggy days are over, and the first day of the new year symbolizes rebirth and an end to the old year.

Perhaps, some of my fondest memories of New Year's were the games that people played. Many were hilarious and some were testing, but all were done in good fun. Nothing like a break from the drudgery of daily work life. Of course, there were the feasts. I am forever grateful to all those kind people, who worked very hard to feed everyone during those special days. Many would think that this may be excessive, but there were many people who did not have much to eat and community feasts were very tasty.

Perhaps I would like to extend a Happy New Year to those I know, and those readers and fans of *The Nation* Magazine, may your written contributions be inspired by the new year and the holidays that many of us deserve.

And now for those of you who desperately need a hit of the holiday humour after a trip down memory lane.

I think the most important thing about the new year is all the resolutions we make trying to better ourselves. Looking back I can honestly say that I have never kept any off my New Year's resolutions. So below is a list of resolutions I haven't manage to hold on to, keep or in any meaningful way to implement:

Stop drinking
Stop smoking
Stop eating unhealthy foods
Quit being sarcastic
Never get caught again wearing my woman's underwear
I will read the manual... in the future
I'm going to elaborate my stories, so as to sound more interesting to my friends
Spend more time at work
Assume full responsibility for my actions, except the ones that are someone else's fault
Read less
Root for the Washington Redskins and not feel bad about the racism of their name
I'm going to do something productive with my life
Find a culture where what I do would be considered normal
Let go of my feelings of guilt so I can be in touch with my inner sociopath
I will gladly share my experience and advice without saying I told you so

Merry Xmas and a Happy New Year to all!

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CHISASIBI PEACE WALK

Dear M. Nicholls,

On Sunday, November 17, a walk for peace was held in the Cree community of Chisasibi. Frédéric Caussan, Ancita M. Bugden and Shelly Sam Cromarty initiated the project. They talked about it at three radio stations and they invited the population of Chisasibi to join them and walk with them. For two weeks, it was snowing in town but on the day of the walk, we had a sunny and beautiful day. People met at in front of the Mitchuap and wrote on their picket signs. Then we started to walk around town. About 100 persons walked in a good ambiance. Then, we went in the auditorium and we sat with coffee and snacks to debate about the world situation and our concern for peace. People said a lot of interesting things: we talked about education for our children and our concern to teach them pacific ways to resolve conflicts, someone talked about her reaction after September 11 and her conviction that more violence is not the solution. Someone else gave us information about the dramatic situation faced by the Afghan people after the recent war where they have no food, no water and no electricity to go through their cold winter.

After the sharing, people signed a petition and some persons suggested to place it at the community centre so more persons could sign it. That's what we did and we came up after that with 172 signatures. It was decided that we would send a copy of the petition to Jean Chretien, the Prime Minister of Canada, to Kofi Annan, the Secretary General of the United Nations and to our magazine *The Nation*.

We joined to this letter a copy of the petition and the information we sent to them.

You can contact us for more information on this matter. Thank you.

Yours sincerely,

Frédéric Caussan
Phone : 819-855-3422
e-mail : caussanf@cancom.net

November 20, 2002

Dear Prime Minister Jean Chrétien,

We are sending you this petition to protest against the intent of the USA government to attack the Iraqi people. We know war is not the solution and that it will bring only more suffering and poverty. We are normal people living in a remote community in the North but our hearts tell us we have to do something as small it can be.

We dream of a second millennium where human lives would have more value than profit, where the United Nations would have all the power to guarantee safety, equality and development to all the Nations of the world. Education, food health and peace for all: that should be a worldwide goal for human kind to work on this century.

On Sunday, November 17, 2002 we walked around town on a sunny day and we then went to the Community Center to debate about peace and the conflict between the USA and the Iraqi government. Without pressuring anybody, we gathered 172 signatures in a small community where 60% of the population are children.

Please confirm to us by return mail receipt of this letter and the petition.

We thank you for you consideration and we hope to hear from you soon.

Sincerely yours,

Ginette Moreau et

Dear Anonymous Cree woman:

I just finished reading the courageous Cree Woman's story on pages 27-29 on the December 13 issue of *The Nation*. As I was reading the pages I was thinking to myself, it is about time us Native women are heard, women who have suffered from many forms of abuse.

It is only normal to talk about our hurts and how the community members react when we do separate from our dysfunctional families. Doesn't anyone care about what we have gone through? This is one of the reasons I am writing to *The Nation*: to send my greetings to the anonymous Cree Woman for having the courage and the desire to speak out.

I can relate to your story wholeheartedly because I, too, was in asimilar boat as you. I wanted to blame myself for marrying at the young age of 16. I didn't realize what I was putting myself into, but I know now that I can't blame anyone for my own actions. I know now that I can't change what has happened, even if it took time to admit that my marriage was not going to work out.

All that we as survivors have to do now is accept that we can't, and won't be able to change a thing and we must go on with our daily lives, but talking and sharing our stories with others will only help ourselves heal, in our own way. Believe it or not one does become stronger and our children, our future generation like we like to refer them to, will see with their own eyes that it is not right to have to live in violence, in any form of violence.

We will heal from all that has been done to us Cree Women and all we ask for is to be heard and to be understood. So, please next time you know of a couple separating, before you pass judgment, try to walk a mile in that woman's shoes. Remember she is only doing what she knows is right for her and her children, I will always be greatfull to have read this one woman's story.

From Anonymous Woman number two.

PS: Merry Christmas and a Happy New Year to all the readers.

Paddling for Peace – Summer 2002

"The Rupert River told me..."

I always believed that the James Bay Cree, bearers of an ancient wisdom hidden under a cheerful way of life, could help somehow cure the White Man of his many diseases. After a 12 day paddling pilgrimage on the magnificent Rupert River with Roger Orr, Freddy Jolly, Lisa Petagumskum, Lindy Moar, Robert Weistche, Matthew and Danielle Mukash, this belief has become a certainty.

The river summoned 23 of us last July, throughout Quebec and beyond, to dance on her back and come to know and revere her. We shared everything; fish, portages, bags, fire, hopes, rituals, rest, meat, efforts, laughters, fears, camping sites, stories, tobacco, dreams, canoes, kayaks and paddles. The Sun and the Moon kept a watchful, almost constant eye on us. Families of past generations were vivid in our inner vision, trodding the portages alongside us, visiting and strengthening us during our sleep.

As I travelled in Eeyou Istchee this summer, I came to speak with many people. I noticed that a few misconceptions were clouding too many minds. I would like to contribute to a greater clarity of vision by sharing my own perceptions over three of these misconceptions.

1. *The NBR-1 project would never have been built anyway.*

The Nottaway and Broadback rivers were not spared by Hydro-Quebec (leaving only the Rupert to be diverted) as a concession to the Cree Nation. It was simply because the land in these areas, too soft and spongy, would not allow the building of big dams and reservoirs.

2. *Impact studies are not feasibility studies.*

Through the environmental and impact studies under way, Hydro-Quebec seeks ways to minimize the impacts of EM-1 and EM-1A projects. The purpose of these studies is to make the projects look better, not to determine if they are acceptable or not. Can you see the difference?

In Quebec, unfortunately, the assessment of hydroelectric projects is not achieved through objective studies nor through independent expert's work, funded by a desperately lacking neutral, impartial, energy/water commission. The only studies being done were ordered and paid for by... Hydro-Quebec. Have you already seen an industrial promoter spend millions on studies proving that its projects are not viable? Always remember that Hydro-Quebec's primary mission is to provide electricity to all Quebec residents, at the cheapest cost, by building dams and ensuring their profitability.

3. *Forthcoming public hearings: time and energy diversion?*

You have been told that there is to be a consultation process where people would be invited to express their views. This is true. Your opinion will be heard, recorded and filed. You will even be thanked for your participation. What will happen next? Nothing.

Reconsider seriously getting involved in this consultation process. Reconsider wasting your time. Reconsider being channeled exactly where the promoter and its partners want you to be. Reconsider being diverted, like the Rupert.

You have been told that the pros and cons would be thoroughly examined, to determine if the projects should go through or not. See for yourself how things have already been decided: the Eastmain-1 project, which profitability strictly depends on the Rupert diversion planned in EM-1A, is already well under way... So much for a genuine consultation process!

Now what?

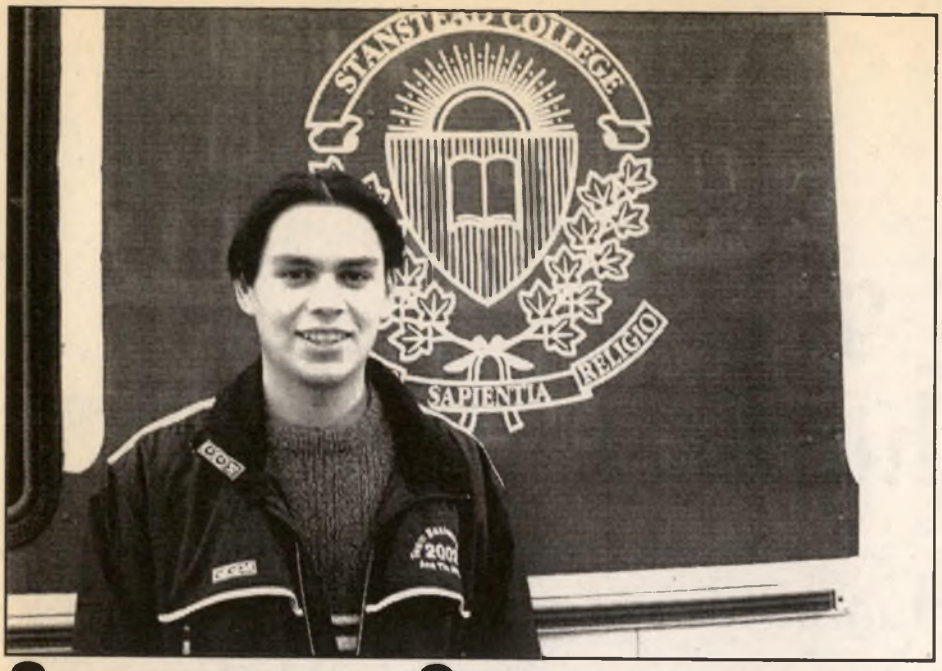
Nowadays, it does not really matter whether you are Cree, Quebecer or Chinese. I have witnessed Cree workers build with happy faces the new access road to the Eastmain River. I contemplated non-natives weeping over the maps of the projected Rupert diversion. The Crees, though, have this advantage over other nations and cultures; money is not part of their traditional values. Or is it? It seems to me that the Crees have become active partners in the destruction of their own land...

The Crees bravely defended the Great Whale River 10 years ago and went to great distances to get their message heard. Things are different today, as they now can rely on thousands of Quebecers to join and protect the Eastmain and the Rupert rivers. Quebecers that have not even been consulted yet about these projects involving billions in public funds...

In order to help restore peace among the nation and share original, effective, constructive ideas on how to oppose the proposed projects, you may contact Rupert Reverence at actiplan@sympatico.ca or drop a call to one of the Rupert expedition paddlers.

Your river brother and son of the Earth,

Éric Gagnon



Stanstead names Cree as head prefect

Shawn Iseroff: an academic and an athlete

Shawn Iserhoff modestly shrugs his shoulders and flashes his trademark smile when asked whether he considers himself an ambassador for the Cree community.

"In some cases, I like to think of it that way, and I'm always conscious of it, but I'm just another student trying to go far," said Iserhoff, a Grade 12 student who left the northern Quebec regions of Mistissini and Chibougamau three years ago for Stanstead College, an independent co-educational boarding school 150 kilometres southeast of Montreal and several hundred kilometres south of his home.

As he strives to achieve his lofty aspirations, Iserhoff is doing himself and his community proud. Academically, he is an honours student. Athletically, he is a key component on the football and hockey teams – following up on a fine career in the minor hockey system in Chibougamau. Stanstead head coach Mike McNamara describes him as an individual who "plays with great skill and determination, as well as providing outstanding leadership."

His leadership qualities have been recognized on and off the ice – his hockey teammates recently elected him team captain and his peers on the Stanstead campus chose him as the school's head prefect, a selection that was endorsed by the faculty. When he isn't hitting the books or the ice, Shawn is actively involved in community service, joining a group of Stanstead students who visit a neighbouring elementary school once a week to carry out mentoring duties.

"Shawn has exuded a quiet confidence and a commitment to a strong sense of community since his arrival at Stanstead College," said the College's headmaster, Chris Shannon. "He is an impressive young man who has set his goals high, and I believe he is focused and determined enough to achieve all his aspirations."

In his role as head prefect, Iserhoff is the leader of the Stanstead student body in all aspects of school life. Shawn is the first indigenous person to be selected head prefect at Stanstead, a school that has 18 different nationalities represented among its 230-student population. This year's student enrollment includes four Cree community members and one from the Mohawk nation.

"Shawn is the personification of a leader," said Andrew Elliot, his adviser at Stanstead College. "He has an ingrained sense of service and a willingness to consistently work hard to achieve his goals. He's a scholar, athlete and natural leader, and he's also a very modest person. That's what makes him even more special."

By staff

The possibility of one day being selected head prefect never entered Iserhoff's mind when he first arrived on the Stanstead campus three years ago. Based on his academic performance, he was awarded a scholarship by Stanstead and by the Cree School Board to attend the College, which he had learned about from Cree friends who preceded him there.

"My first thought when I got here was that I would be going back home soon," recalls Iserhoff, whose father Matthew, mother Annie and brothers Matthew and Ashley still live in Mistissini. "I was used to a small public school, and even though Stanstead only has 10 or 11 students in each class, it was a big difference for me. I was used to conversing with my friends in Cree and attending high school in a classroom with only a handful of students. I was a bit overwhelmed by everything at first; the culture change was very different."

As is the case for the majority of students in a new school setting, Iserhoff went through a settling-in period. "It took me just about all of the first semester to get adjusted," he recalls. "But as I went along, I found it was the same for most of the other students – they needed time to get adjusted to their new environment. I tried to be more sociable and outgoing, and the interaction that we had with each other was a big help in adapting to the new surroundings."

As he prepares to graduate from Stanstead, Shawn, who lists biology and English as two of his strongest subjects academically, is also mapping out his future. His ambition is to earn his medical degree, whereupon he would like to return to his Cree village and open up a practice – in keeping with the priority that he places on sense of service to his community.

"One of the aspects of being a small northern community such as ours is that there is an acute shortage of doctors," said Shawn. "I'd like to return to my community and help them out in this regard. For me, it's a way of giving back to your community."

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Aboriginal Business Canada, the Cree Board of Health and Social Services of James Bay, the Cree School Board, the National Aboriginal Health Organization, and the Assembly of First Nations trust Beesum to produce their communications projects on time and on budget.

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Save the whales

DFO and natives cooperate on belugas

By MJ Milloy

Northern aboriginal groups and the Canadian federal government are joining together to save the endangered beluga whale.

Earlier this month in Kuujjuaq, representatives of the Makivik Corporation, the federal Department of Fisheries and Oceans (DFO), Nunavut and local hunter and trappers met in the first gathering of the Nunavik Belulga Recovery Team.

"The beluga populations of the Ungava Bay and Eastern Hudson Bay are in danger of continued depletion unless something is done to protect them," explained Lisa Koperqualuk of Makivik. "For this reason, the Beluga Recovery Team has been formed in order to try and ensure that the beluga stocks in Nunavik are not further depleted."

The beluga whale is threatened throughout eastern and northern Canada. In the St-Lawrence system, beluga have for many years been on the verge of extinction, their numbers reduced by pollution and boat accidents. For some time, corpses of dead whales recovered in the Seaway had to be handled as hazardous waste, due to the amount of dangerous chemicals.

In the North, the beluga population is divided into three, explained Mike Hammill, a research scientist with the DFO. "The initial separations were based on where the animals are found during the summer. However, genetic analyses have permitted us to determine that beluga found in the summer along the eastern Hudson Bay are indeed different from beluga that summer along the western Hudson

Bay coast."

Hammill said earlier conservation schemes had not been very successful.

"Although management plans have been in place since 1986 to limit harvesting, quotas have been exceeded during almost every year of the different plans over the last 15 years. This is due in part to the failure of hunters to respect the quotas and to a lack of adequate enforcement efforts."

Earlier this month, the Senate in Ottawa passed the long-awaited Canadian Species At Risk Act, which sets out new restrictions and regulations for animals defined as threatened or endangered under the act. According to Hammill, the beluga whale population in eastern Hudson Bay is threatened and the Ungava Bay population is endangered.

Just what those definitions will mean for the Inuit who hunt beluga is a matter of some anxious debate.

"If they're going to totally say that there won't be any more beluga

harvest, I am afraid that my people might react to that negatively," said Paulusie Novalinga, head of the Nunavik Hunters, Fishers and Trappers Association. "I say that as a peacekeeper between the government and my people. It's a sensitive matter that has to do with our tradition and culture. That's what's at stake. Beluga is part of our heritage."

But an official with DFO says there will be no moratorium on beluga hunting, and that the recovery team's plans will take into account Inuit social needs. They plan to release a final strategy "including provisions for social, economic and Inuit realities," in the spring of 2003.

Dianne Reid Joins Rupert Reverence

Dianne Reid becomes the 12th Board member of Rupert Reverence, bringing to a total of six the number of Cree directors among the Cree-Quebec environmental organisation.

Reid was a Journalist for CBC North from 1974 to 1986, Dianne Reid was also member of National Aboriginal Communications Society from 1979 to 1989. On top of setting up the first radio/TV broadcasting stations for the 11 Aboriginal Nations of Quebec, she trained native journalists as far as in South America, New-Zealand and Australia.

As the official international representative of the Grand Council of the Cree, she promoted the splendors of Quebec's great rivers in more than 20 countries.

Reid said, "The Spirits of my Ancestors will not allow my conscience to remain silent. The life and blood of the Rupert's River are at stake and the Spirit of the Water calls me to defend it."

For Rupert Reverence's Cree wing Co-President, Lisa Petagumskum, the involvement of Dianne Reid against the Peace of the Braves is of particular importance.

"The voice of the River will be strengthened with Dianne Reid on board. It is the connection that she carries which will prove to all that it is wrong to severe or to desecrate the life giving forces of the River. Rupert Reverence welcomes Dianne Reid's experience on the protection of rivers in different parts of the world: Great Whale River and Arun River in Nepal, just to name a few."

Let us know:

Is there a gathering, festival, tournament, powwow, or other community event that you want people to know about?
Is there something that the company or organization that you work for is doing that should be noticed by others in Native America?
Is there someone in your community such as an Elder or other role model that you think deserves to be recognized?
What are your politicians up to?
Is there something that is hurting Native people and needs to be brought to light so that it can be put to an end?
What issues (local, national, and international) do you think aren't getting the press they deserve?
Do you have a story that would make people laugh?

Call *the Nation* at
514-272-3077
Ask for Will

****Confidentiality assured****

Chikaapaash ᒋᑲᐦᐢ

Told by John Petagumskum Sr.

I will tell the legend of Chikaapaash. There was once a man, his wife and their daughter. The little family lived a simple life out on the land. One day, the parents advised their daughter to set up a little lodge for herself away from camp. The young daughter

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went away and erected a little teepee for herself. Her mother came daily to visit and everything was fine.

One day, the girl's mother waited for her mother to come but she didn't check on her daughter. Her mother was absent for a few days. She wondered what had happened. She decided to go and check on them. She walked back to her parents' camp. As she got near, she noticed that the camp had been destroyed. She called out but there was only silence. She discovered to her horror that her parents had been slaughtered. She caught sight of her parents' inner organs in a pile. She was devastated. She remembered that her mother had been pregnant. Among the organs, she saw her mother's womb. She ripped open the birth sac and found her little baby brother cold and listless. She took the tiny body back to her little home.

When she got home, she heated some water. She put her tiny brother into the warm water to wash him. His little limbs began to move. Life was coming back to the little baby's body. Longer in the warm water, the baby moved more vigorously. The older sister took him out of the water and dried him. She nourished the baby. The baby survived. The baby grew every day. He grew very quickly. The time arrived for the little boy to play outside. The older sister made a little bow and some arrows for her little brother and the boy played outside. The young boy was now after squirrels. His life as a hunter began. This young boy was Chikaapaash.

One day, Chikaapaash asked his sister about the large lake they camped by. He mentioned, "In the middle of the lake, I notice large things diving and hear loud splashing." The sister answered, "Those are the fish called Maamihkuchihchikishuuch. Children should not play in the shallows of that lake because if they do, those giant fish will swallow up the child." Chikaapaash said timidly, "Sister, don't say that. You're frightening me." But Chikaapaash was not scared because he was brave. Chikaapaash told his sister to set a nightline and to tie the line to their entrance pole. The sister agreed. She prepared her nightline and swung the hook out into the lake and secured the line to the entrance pole of their teepee.

The next day, Chikaapaash was off shooting his arrows at the squirrels up in the trees. One of his arrows fell into that lake of the giant fish. He carefully waded into the water to fetch his arrow. He retrieved his arrow and turned back towards shore but the giant fish came and swallowed him

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ᑎᐣ ᓂᒥ ᒍᔨᓐᐋᐤ ᐊᵊ ᐃᓴᓇᐤ ᐅᑲᐃ" ᑎᑭ ᐸᒥ ᑎᔪᔨᓂᓀᐣ". ᓇᒡᓀᓐᑎᐣ ᑲᑭᔨ, ᒡᵊ ᐋᔪ ᐃᓐᑎᓂᑭ ᐋᐢᑦᑎ ᐊᒥ ᓂᑐᐋᐱᒪᐅᐣ ᒪ, ᐃᒡᓀᓐᑎᓂᐢ. ᓇᑐᐋᐱᒪᒡ. ᐋᔪ ᐊᓂᔨ ᐋᐱᓇᐋᔨ ᐋ ᐊᑎ ᐸᓴᐋᐱᐢᑎᐣ, ᑲ ᐊᔪᔨ"ᔪᓯᔪᓇᓂ"ᐃ ᐋᐋᔨ". ᓂᒥ ᐃ"ᑎᔪᓂᔨ ᐊᓂᔨ ᐋᐱᑭᔨ. ᑭᔨ ᓂᒥ ᐃ"ᒡᔨ" ᐋᐋᔨ". ᑎᔨᑎᓯᒡ ᑲ ᐃᔨᔨ"ᐃᔪᔨᐣ" ᐋᐋᔨ", ᐅᔨ ᐅ"ᒡᐋ" ᑭᔨ ᐅᑲᐃ". ᑭ ᑕᔨᑎᓯᒪᑎ ᒪᵊ ᐊᓂᔨ" ᐅᑲᐃ" ᐋᑭ ᑕᑕᔪᐋᔨᐣ" ᐋᐋᔨ". ᑕᐢᵊ ᑭᓱ ᑲ ᔨᔪᑎᓇ"ᐅᒡ ᐋᑭ ᐃᔨᔨ"ᐃᔪᔨᐣ" ᐋᐋᔨ". ᐋᔪ ᐋᓂᔨᔨ" ᐅᑎᑕᑭᔨ", ᐧᐃᔨᐱᑎᓂᒡ ᐊᓂᒡ ᐋ

whole. The giant fish was about to swallow Chikaapaash into its stomach to digest him but Chikaapaash told him, "Let me stay in your mouth so I'll can watch where you're going." So Chikaapaash stayed in the fish's mouth. The giant fish moved towards deeper water. Chikaapaash said, "Don't go to deep water yet. Go towards the shore. I'm sure you'll find something to eat there." He remembered his sister's fishhook.

The giant fish swam along the shore and Chikaapaash peeked out. He caught a glimpse of his sister's fishhook and the fish kept swimming. "Hey! I think I saw some food for you. Turn back, I'm sure I saw something you could eat." The giant fish turned back and saw the baited hook sitting on the sand. Chikaapaash said, "Move closer." Quickly, Chikaapaash reached out and grabbed his sister's fish line and shoved the hook into the fish's throat. The giant fish abruptly headed for deeper water and the line followed. At the length of the fish line, the giant fish yanked back. The giant fish was caught.

Back at the teepee, the entrance pole violently moved around. The sister knew she had a big fish on her line. She held onto the line and went down to the shore. With all her strength, she pulled on the line and the giant fish kept fighting. She finally heaved the huge fish onto the shore and she immediately clubbed it. Chikaapaash was still inside the fish and he thought, 'If my sister guts the fish, she might cut me.'

The older sister looked around and said, "Now, where is my younger brother? He doubted me with these giant fish." But Chikaapaash was inside the fish. The young woman proceeded to gut the fish. Chikaapaash crouched inside the fish. His sister's knife slit the fish's throat. Suddenly, he jumped out of the open throat of the fish and cried out, "Maamihkuchihchikishuu got me all putrid!" His sister was so bewildered and said, "Look what you've gotten yourself into! I told you not to go into that lake!" Chikaapaash went down to the shore and washed the slime off and the two feasted on the giant fish.

Translator's Note: The reason for the young girl to live off on her own is because of a Cree ritual done long ago for girls who had their first menstruation. The girl lived in solitude for a period of time and her mother came to check on her and give her advice on her new step in life. The fish called Maamihkuchihchikishuu may mean "Red Speckles."

John Petagumskum Sr

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Reinhard Reitzenstein: Earth in Context

From the forthcoming book, *Art Nature Dialogues*, by John K. Grande.

A conversation with artist Reinhard Reitzenstein

Reinhard Reitzenstein has long been preoccupied with the nature-culture dialogue in his artmaking and sculpture. In 1991 when I first met Reinhardit was at the first Art and Environment Symposium at Queen's University in Kingston, Ontario. He pulled out a bag of stones after the talk, handing each member of the audience a stone in a symbolic gesture of solidarity with nature. In the early 1970s, Reitzenstein excavated the entire root system of an ancient ironwood tree on family land near Ottawa in Ontario, Canada. The roots he uncovered had grown around obstacles, boulders and stones. The immensity and majesty of the tree, this ancient mythical symbol found the in writings of many ancient religions, was impressive. More interestingly, after the earth was infilled, the tree flowered better than it had in years due to the aeration of the soil. In *Sky Cracking* (1982) an early work configurations of lightning and the moon -heavenly signs that in mythical terms were part of the cyclical balance that characterizes male and female principles.

Hiking in the Yukon in 1988, Reitzenstein discovered a group of trees whose bark had been partially stripped by an act of nature - an avalanche - years earlier. Struck by the way nature had regenerated the bark around the scars, he applied a layer of clear beeswax over the scar in an act of identification with, and pragmatic support for the regeneration of this tree. In 1992, at the Biennial in Caracas, Venezuela, where he represented Canada, he created the controversial outdoor installation *Compromiso Viriditas* using blood, milk and a tree as elements to underline the political and environmental situation there. *The Sound Lodge*, an interactive sound sculpture built with David Keane in 1993, travelled extensively in North America and Europe. Most recently Reitzenstein has exhibited the *Lost Wood Series* at Olga Korper Gallery (1999), effectively outdoor seats with sinuous and undulating natural forms cast in bronze from sections of wild grapevine. At the Rodman Hall Arts Centre he made a direct cast from a Carolina Poplar, now on view there. His latest commissions include designing and elaborating on a walkway promenade for the Tridel Corporation in Toronto, a private fountain project, and for the Robert McLaughlin Gallery in Oshawa. Most recently Reitzenstein held a major exhibition of his work titled *Escarpment, Valley, Desert* at the Hamilton Art Gallery in the summer of 2002 and he has created a *Festival Walkway* (2002) for Tridel Co. in Toronto, Canada. Upcoming projects include a commission for the Memorial Art Gallery in Rochester, New York, a show in Germany and a project in Finland in the summer of 2003.

John Grande: At the Woodland Cultural Centre in Brantford, Ontario, a Six Nations native arts centre, you made a sculpture piece in 1992 titled *Replanting T-his-tree*. I guess you were the only non-native invited to participate there which is an honour. It also breaks the stereotypes of contemporary native art.

Reinhard Reitzenstein: That was the initiative of Jim Moses, a native journalist who was taken by my enthusiasm for trying to heal the rift between culture and nature. He introduced me to traditional medicine people who were very pleased that a white guy would ask permission to work on their land because to my mind physically and originally it is their land. Jim Moses introduced me to Tom Hill, the Director of Programming who invited me to participate in *AS SNOW BEFORE THE SUMMER SUN*, celebrating 500 years of resistance and survival in 1992.

JG: Amerindian natives say the trees are their books and the forest is their library. With *Replanting T-his-tree*, you have actually taken pieces of 19th century colonial history books - one story among many - and spliced them to a living tree.

RR: I actually pushed them through the tree in the hope that as the tree traces its wounds, it begins to reabsorb the entire contents of the books - the books themselves, the tree itself, a white spruce was used as a pulp tree.

JG: A kind of physics of materials is something that endlessly resurfaces in your works - the physics and energy of place and material. Many of your works lead to early metaphysics. In *Displacement Viriditas* (1992) enacted at the Art Gallery of Peterborough and *Compromiso Viriditas* (1992) in Caracas, Venezuela you were dealing in a sense with cosmic forces.

RR: And human forces. They were also very much about displacement. Nature is continuously displaced to make way for architecture, habitation, development, so-called progress. *Compromiso Viriditas* in Venezuela dealt with the ongoing danger to, and exploitation of, the rainforest. Viriditas refers to greening, healing energy, the grow energy of the Mother Earth which was first referred to by Hildegarde von Bingen in the 11th century in Germany. This goes back to my own cultural roots. The bridge I am trying to build with these works is to take the ethical and environmental position which indigenous people have always had to the land ideally. To bridge between the respect and care people historically felt to the land in my culture, as in native cultures the world over. What I am stating is the fact that ideally in indig-

Con't on Page 15

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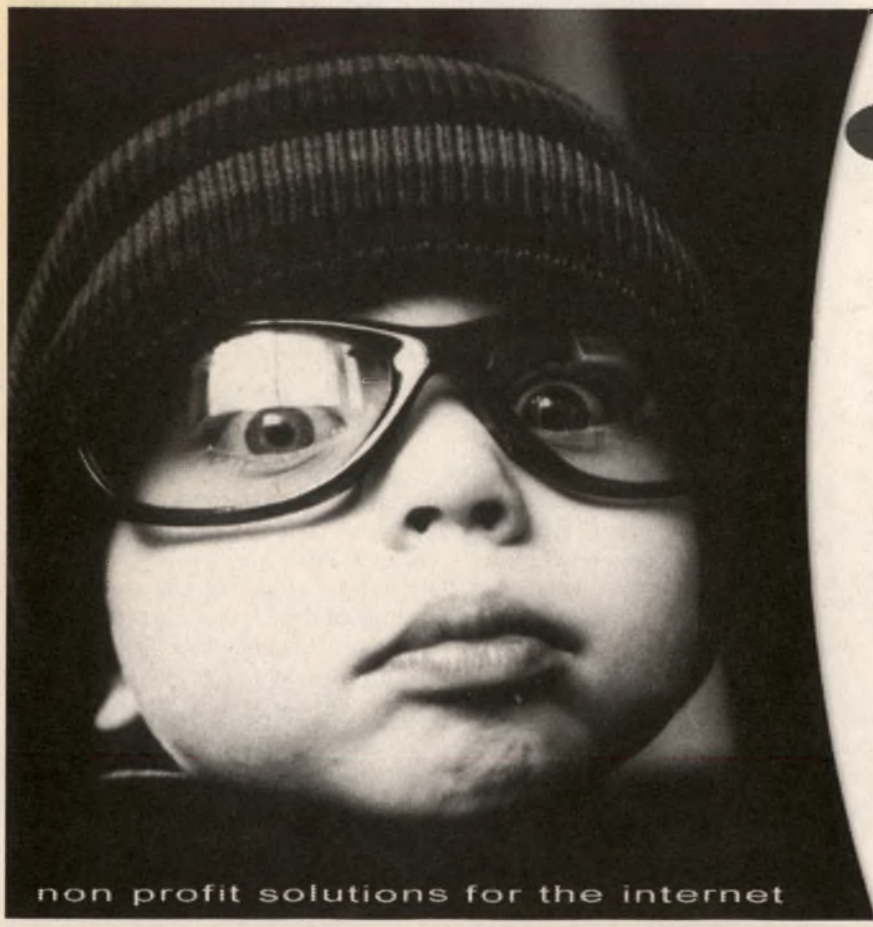

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Con't from page 13

enous cultures the reverence for the land and nature is as powerful as it is in art. This is not a Romantic notion, I think it is what we aspire to.

JG: In 1987 at Topsail Island near Sault Ste. Marie in northern Ontario, you upended eight 50-foot-tall trees, planting them upside down in the ground. The 60-foot-diameter circle configuration that resulted again refers to the native cosmology but the circle is likewise a Christian symbol.

RR: The circle is a universal form. This piece, called *No Title*, referred to the titling of land. I worked in collaboration with Dan Pine, an 88-year-old medicine chief from the local reserve there, to create a site where the appropriation of land, the ownership of place could be discussed. By inverting the trees and placing their tops in the ground I tried to address the inversion of priorities, of what the desire has been, to establish a balance. Consequently the piece became a tremendously controversial exercise in the cultural context of the area.

JG: There is also this aspect of ritual that resurfaces in your work. I am thinking of the ancient ironwood tree, whose root system you dug up in the Ottawa Valley in 1975. The root system of this immense tree was exposed, yet when the earth was replaced, the tree flowered better than ever. There is also *Wound*, which involved putting beeswax onto the opening scar on the bark of a tree in the Yukon in 1988. This artists action is pure ritual, a way of building a language of communication between the artist as human and the earth. As can so often be seen in your work, you address the actual site and place. This contrasts how early land artists like Michael Heizer and Robert Smithson displaced land to the maximum to establish a concept, to leave a mark in the 1960s and 1970s. I feel that the great difficulty you had working in that era was that you were dealing with mythology, and art and ecology had not yet linked in any strong way other than as a conceptual or Minimalist-inspired land art. The land art era historically paralleled the NASA space program where the notion of escaping the earth, of leaving the earth to leave a mark on another planet (site), to bring earth garbage to another planet, was as conceptual in its attitude as land art. Your work has to do with a kind of re-linking of the human with the land.

RR: I use the word Viriditas in the titling of several works, a word used by Hildegarde von Bingen in the 11th century, based on the colour viridian green. She talks about the earth sweating green and that the earth embodied viriditas, draped in viriditas, which is a very erotic and compassionate percept. She felt that eros and compassion were connected, not in the sexual sense necessarily, but in the passion sense. The concepts that she developed in her time are out of step with her era, but are really pertinent to our time.

JG: In some of your cast metal sculptures like A Gathering of Spores, exhibited at Carmen Lamanna Gallery in 1989, the symbolism and quasi-scientism is almost too apparent. Some people saw your work becoming too conceptual or ideational, embodying a kind of foggy scientism.

RR: I have been accused of eclecticism and a kind of diverse vision. I celebrate the fact that the perception of my work is problematic. In the contemporary life sciences we talk about the body when being reduced to matter in very essential form in these terms: Bacteria being the fauna and the flora being the plants. That is in the body's essential form. That tells me something that native people have always said: "The body and the land are the same place." There is no separation between the inside and the outside. We have now learned that our bodies are composed of flora and fauna. The land around us is an extension of our bodies and is composed of parallel elements in varying scales and intensities. There is a conduit between these so-called separations. Separations are caused by language. In Western European language cultures we tend to create objectified separations in order to identify specific primary elements, but as you name things, you also control them, compartmentalize them, take them out of relational process.

JG: There is a lot of objection to this notion that science, so-called objectivity, this process of measurement alters the elements being measured. They change as they are being observed. Isn't it strange that we see ourselves as apart from what we are observing and measuring. There is this distancing going on.

RR: I think it is a product of language again. If we understand culture is linked to language, the lens of a culture is their language. If this disappears then the entire construct around which that language has evolved is gone. That is why I am using the verb-based thought process in language to offset the hegemony of the noun. It is ironic for an object maker to try to heighten the relational aspect of what I make as opposed to the object aspect. If you make an experiment as an anthropologist and move into a community that community is forever changed. It is very disrespectful to not acknowledge that you may be affecting that which you are studying.

JG: *Arbor Vitae*, exhibited at the Toronto Sculpture Garden, was a bronze piece representing a human backbone fused to a tree trunk, an incarnation of the interdependence of human culture and nature. Fused together they support each other. Our ideas of economy are somewhat abstracted from the real economy which is ecology. We say the economy is going well in today's world, yet *Arbor Vitae* suggests that nature actually provides the substance and support for human culture, something we are not often made aware of due to the prognostications of the New World Order.

RR: No question! If there's a plea in my work, that would certainly be to understand more deeply and significantly the sym-

biosis that is shared between natural systems because we are one aspect of a natural system. Increasingly, we can actually direct the look and the evolution of living things. There is a responsibility that comes with this knowledge that has to be addressed. We need to better understand what it is that we are actually dealing with. It is an area that culture can address - the areas of proof and exploration.

JG: Are we really looking at an extension of the human mind when we look at the physical environments our civilizations has produced?

RR: If we make a distinction between body and mind, we chose mind over body. Artists have been trying to push ourselves back into our bodies. In the Buddhist tradition, for instance, the body and mind are not separate and in fact the mind is connected to the heart. The body is actually the brain. The head, the mind is related to the body. True intelligence forms a kind of loop between the mind and body.

JG: A linkage, a fragile balance...

RR: If you look again at language, you realize that Western European languages are noun-based, object-based and consequently conceptually based. The more traditional verb-based, perceptually-based languages involve relational thinking.

JG: For *Memory Vessel* in Chile, you actually made a circular cutting in a 70 foot long eucalyptus tree. How strange!

RR: Eucalypti were exported from Australia to South America and Asia by colonials to produce fast growing lumber. They grow quickly, create a shade canopy and do not attract insects. What the colonials didn't see was that in order to grow so hugely they tap all the water under the immediate surface area. The leaves are so highly toxic they discourage any other plants. Southern India, Latin America are full of these forests which have become semi-desert and people have little local water. If they are left to grow ground water levels are tapped dry if they are cut down there is massive erosion. This piece is about that dilemma. I carved 12 bowls into the trunk of the tree and lined the bowls with beeswax because bees encourage and embody diversity in the plant kingdom. Then I put milk and blood alternately in each bowl to evoke this sort of nurture torture dichotomy. Being exhibited in Chile, *Memory Vessel* also alluded to the post-colonial dilemma of the years leading up to the Pinochet regime. It is a far reaching piece, and so outrageously in your face. Blood and milk stink after a couple of days! You can't escape the stench of life.

JG: Supporting this eucalyptus are other tree sections, like the colonial system.

RR: That's right. Propping itself up. I had to put it into pieces to put it up in the gallery...even to get it into the building.

JG: The bowls with milk and blood cut into the eucalyptus tree in Santiago. Again you have bowls in spun aluminum and steel with steel supports in *Natura/Cultura* at Carmen Lamanna Gallery in 1988. You incorporated olfactory elements to allude to the unconscious revivifying itself. The other *Natura/Cultura* containers are placed in a circular configuration around the central basin with these different sensory olfactory effects coming from the bowls.

RR: Three aluminum bowls, each 20 inches in diameter contained oil of cedar, oil of lavender, oil of wintergreen that respectively referenced the forest floor (wintergreen) the mid ground (floral) and the canopy (cedar), essential forms of oils. One huge steel bowl 36 inch in diameter, contained black india ink. The olfactory dimension takes sight and vision into the memory level, goes much deeper into the individual and collective memory. I want the multi-level experience to be very sensory. Odours transmit a catalytic memory provenance of the senses. You conjure up all kinds of things which you ordinarily wouldn't that you can't do with the logical circuits of your brain.

JG: Tree of Life symbolism can be found in a lot of your work. Does this symbol itself work against your search for prehistorical origins and symbols?

RR: They can if they become didactic or ideological symbols. With the tree of life you get a symbol, that is universal, cross-cultural. The symbol, in that case becomes analytic rather than absolute. So when I deal with trees it is because they are essential as a system, a system that has to do the origins of architecture, the origins of the university. According to Socrates they gathered in the forest to talk to the students. So around the idea of culture - the forest - symbolically mythic - and one's encounters within these places of solitude or grandeur are catalytic multi-level experiences.

JG: In fact you are alluding to the symbiotic body and its relation to gardens. Is this the original Garden of Eden or a symbolic garden or just any garden?

RR: I certainly am not going the Biblical garden route. I think that is symbolic again of our relation to nature in general. The works referred to in your questions were specifically oriented to the garden all gardens. I called them, orthogonally through the garden. These seed-like structures are made of components of nature - vines and cedar leaves - that are actual models based on what I have seen in sense organs in the body at the micro-level. Their titles are reminiscent of...an olfactory cell, a motor nerve etc.

JG: Your work communicates so viscerally and is so obviously visual it brings an immediate response from the public. I am thinking of the *Transformer* piece where you inverted a 55-foot spruce tree between two hydro pylons above the La Gabelle hydro dam in *Three Rivers* (2000) and *The World Tree* where this inverted ghost of a tree hangs inside the conventional 1960s-type architectural well inside the Confederation Centre Art Gallery in Charlottetown, Prince Edward Island. The two contexts are diametrically opposed, but the tree is a constant. The inversion of the subject. One thinks of Baselitz paintings where he inverts the body subject. What does inversion mean to you?

RR: The initial response that inversion creates is that first of all it arrests your attention. It is perceived as extraordinarily unusual. Inversion stops you no matter where you are. Inversion talks about the fact that there is another reality. There is a parallel reality and the reality is where we all meet. It is subcutaneous, it is cultural, it is sub-cranial.

JG: Nature confronts ideation, human-built structures and energy transmission systems. Thepublic can immediately respond to the visual aspect of your work and yet maybe that is all we need. Maybe good art only has to do that. Why do so many artists try so hard to develop an intricate and complex, even inaccessible language?

RR: There are many ways to answer that question. The hegemony of academe has forced itself upon art, allowed art to become part of its matrix, to justify its relationship it develops a language-based response. This academic response has to prove itself within the diachromatics of language, whereas I am involved in a catalytic responses to things. My work exists catalytically in order to create a parallel visceral response in your body, in your person. Whatever your cultural baggage may be, you cannot escape the reality of what it is I face you with and that reality exists in something as tangible as yourself.

JG: The New Global Economy seems to be encouraging wholesale abuse of resources and overproduction without considering natural capital as a fundamental principle of economy.

RR: Unfortunately that directive is a very linear one.

JG: Where's the democracy in that?

RR: In the forest!

JG: Nature is democratic and more powerful than human culture. It is denied by the world leaders... Japan, America, any country that is performing at a high economic level will deny that because it is antithesis to the very notion of overproduction, or so-called high performance economy.

RR: If you deny that you are in control, you lose control. Hierarchically, practically, and ideologically you can't survive by admitting this. We know that our allies are not the people who are in control because they will not admit this.

JG: Your *Lost Wood* series of benches cast in bronze from grapevine assemblages made for the Loblaws' *Dream Garden* have a wildness aesthetic to them that is immediately appealing. Wildness has always been an important facet of your work, as is the incorporation of active chaos into artmaking, something that links it to nature's own processes.

RR: Wildness is the one thing we cannot track. It cannot be measured. I am learning to allow my mind to be open to its own intuitive process and earth-based realities rather than the definitive rule.

JG: The problem with capital "H" History and capital "A" Art persists. We are still trying to wrestle art out of the museums, to remove the walls that confine artistic practice.

RR: That's right. We talk about diversity in art, as in nature and I celebrate diversity. The edge at which life forms come into contact with each other - the edge of the river, the edge of the ocean, of the forest, that riparian edge is the place where there is the most activity, ther most fecundity. If my work is going to be located as being marginal than I interpret marginality as the riparian edge.

JG: That gives you a great advantage!

RR: It also allows the greatest amount of freedom.

JG: I am impressed by the innovations of an artist like Friedensreich Hundertwasser, who created a whole language of organic architecture, now imitated by architects. Putting trees on building roofs, refurbishing the exteriors of industrial buildings with colour, form, decorations. Regenerating buildings rather than destroying them, making organic living spaces, with walls and floors that are curved, not flat, roof gardens. A whole new area for artists to explore in the real environments we live and work in. This idea of developing an organic city state out of organic living space.

RR: I am interested in this possibility of organic systems, of biological shelters, cavities that can be seen as architecture, a symbiotic response that innovates and integrates without destroying nature... the living house idea.

JG: The combination of new technologies and organic design using living materials could be a way of approaching this. Friedrich Kiesler's endless house was a prototype for this. Correalism, for Kiesler, circumscribed artistic activity as the mutual competition between species for energy, food, shelter. Wouldn't it be more interesting if we built a world where nature was celebrated rather than denigrated. Parks in our cities with wilderness integrating indigenous tree and plant species from the immediate regions.

RR: At the root of these quandaries is our lack of relational understanding.

JG: Something unprotected survives better than something that is protected.

RR: The more likely it is to produce superior life forms. Viral bacterial cultures are decimating populations to remind us to be humble. Being humble in relation to something else is healthy. In all of my works I try to heighten the experiential aspect of the relationship you suddenly feel between you and what you see as something else.

John Grande's reviews and feature articles have been published extensively in Artforum, Vice Versa, Sculpture, Art Papers, British Journal of Photography, Espace Sculpture, Public Art Review, Vie des Arts, Art On Paper, The Globe & Mail, Circa *and* Canadian Forum. *The author of* Balance: Art and Nature *(Black Rose Books, 1994) and* Intertwining: Landscape, Technology, Issues, Artists *(Black Rose Books, 1998), Grande's next book,* Art Nature Dialogues, *will be published by SUNY Press in 2003. He will be giving a talk January 23 at 7 pm at the Urban Ecology Centre located at 3516 Park Ave. in Montreal.*

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"CNIT 2002" Money talks ...walks!

My husband and I were sitting on the edge of our seat, at home, on Sunday night, December 8th, listening to the final class 'A' game on the radio... that was so awesome! Did we ever enjoy it! Not only did we feel part of the crowd, yelling "wouah, wouah," but I bet these two goalies must have felt all the support from their respective fans all over James Bay. And the commentators really created a splendid atmosphere in our living room. Thanks a lot.

However, I was left with a sour taste of the tournament (which I followed each step of the way, by phone) and I will call the following comments "a constructive criticism" addressed to the CNIT committee members.

I'm writing about the way you handle protests during the course of the tournament. Now, to begin with, remember that you drafted the rules of CNIT tournament, and teams follow them. I'm referring to the broomball team Chisasibi Stars who presented their first protest after their first game. A goal post shot was called by the referee as a regular goal; the Stars lost the game 1-0. Now, from the help of many witnesses, a videotape of the game, they decided to go ahead and put a protest on that goal. The team went through the procedure of "protest rule," from the rules set by CNIT tournament organizers ($100 deposit – consultation of CNIT committee members – vote of the committee) so, the CNIT committee having met, discussed, voted and came up with the following conclusion: after a vote by majority of its members in favor of the protest. You win but for some reasons, a little while after the committee decided to meet again, and the result of the second meeting was ruled against their protest. Now, if CNIT committee were to rule in favor of the referee's call (goal or not) why did you meet again, after a democratic vote of majority was done?

Second protest: Chisasibi Stars played the semi-final game and lost. However, they noticed that the opponent team only had 8 players on the ice at the end of that game, moreover one of the players was 17 years old; again a protest was brought up to the CNIT committee office, this time, protesting on CNIT tournament rules no. e) and f) *9) which states:

e) The age limit for hockey and broomball categories is 18 years and older. In order to participate in the tounament, all players must provide a valid identification upon demand.

f) If a team is caught with an underage player, the team in question qill be expelled drom the remainder of the tournament. The team will be automatically disqualified and will lose their inscription fee.

9) Note: Five players and a goalie OR six players are required to start the game. Teams are required to have the minimum number of players (10) before the end of the game or lose by forfeit.

Again, the same procedure was done for the protest and again, the CNIT committee met, discussed, voted and rules in favor of the Chisasibi Stars and again the Stars were told that they won the protest and that the opponent team had lost the semi-finals by disqualification (according to CNIT rules). Again, for whatever reason, one CNIT committee member went back to the Chisasibi Stars team and started the following negotiation: asking for the team to change their mind about their protest, and then went on offering them $$$ to let the opponent go to the finals! The Stars refused to be bought, arguing that they wanted to give it a shot at the ultimate goal of this tournament which is the Championship! (at this stage of the tournament, money is a bonus – pride is the winning goal). Again the CNIT committee member insisted with his argument telling them that "OK then, if you don't want the money, the CNIT committee will have to meet again, and if you win the protest, you will probably end up playing the final game at the end of the tounament, or losing the protest and the money we are offering you right now...". The argument went on and, the Chisasibi Stars eventually cracked under such pressure tactic, they took the cash and went home without pride! Now, my ultimate question is: what kind of negotiation is that? Are we in a political rink here, or at a friendly but serious Cree Hockey and Broomball Tournament? I don't get it, what kind of message are we passing on here to our national sport.

As a big fan of hockey and broomball, minor and senior, not only do I disagree with such practice, but I'm questioning the credibility of CNIT tournament working hard to get a prestige image. May I remind you that anywhere, in any sports, rules are there to be respected, protest rule is made available for participating teams to exercise their legitimate right to protest. A democratic vote is used to reach final decision to be respected as well...

And last but not least, what about the young generation of players coming up, who are just learning about respect and rules, what message are we giving them here?

On behalf of the members of the Chisasibi Stars broomball team and on all the teams trying their best to bring back home the championship title, fair and square, I sincerely hope that these situations will be corrected and will not happen again in the future.

A big fan, Dolores Audet-Washipabano

A Merry Xmas and a Happy New Year to all my relations, friends and fellow countrymen. May this year be better than the last and each year after the same.

William Nicholls

Conseil Cri de la santé et des services sociaux de la Baie James
Cree Board of Health and Social Services of James Bay

The Cree Board of Health and Social Services of James Bay is a Cree entity responsible for the administration of health and social services for all residents under its jurisdiction. This jurisdiction comprises nine Cree communities and their surrounding territories. Currently, we are looking to fill the following position:

ASSISTANT EXECUTIVE DIRECTOR – ADMINISTRATION

Responsibilities

In collaboration with the Assistant Executive Directors (Health & Social Services and Public Health), your responsibilities will be to ensure the planning and evaluation of the organization's human, financial, material and information resources. Your objective will be to provide, in a highly functional manner, services to all aspects of Health & Social Services and Public Health staff to help them fulfill their goal of delivering health and social services to the people of James Bay.

This position is primarily at the Regional Board level. You will be a member of the Executive Committee and the General Management Committee, and will chair the Administrative Resources Group's Management Committee as well as the Budget Committee.

Qualifications / Requirements

- Master's degree in administration and 4 years experience in senior management in a health or social setting or
- Bachelor's degree in administration and 6 years experience in management in a health or social setting, or public organization
- Knowledge of the MHSSQ financial, human resource and material management regulations for Regional Board, CLSC, Youth Protection, Hospital and Readaptation programs
- Knowledge of the James Bay and Northern Quebec Agreement, Section 14 is an asset
- Knowledge of the Cree culture is an asset
- Proven ability or potential to be effective in the Cree Nation
- A good role model for the organization and community
- Fluent in two of the languages: Cree, French, English
- Computer literate
- Excellent communication skills
- Willing to travel extensively

Working conditions:

- Salary according to the Ministry of Social Affairs (MSSS) standards, class (18) under revision
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- Three or four sorties per year (with or without dependents)
- Housing / Storage / Moving costs paid by the CHBSSJB

If you are interested in this position, please forward your application, (clearly identifying the position for which you are applying) a copy of your degrees and a letter describing your interest in the chosen position by January 10th, 2003 to:

Mrs. Annie Bobbish
Head of Human Resources Management
Cree Board of Health and Social Services of James Bay
Chisasibi, Quebec J0M 1E0
Fax: (819) 855-2680
Email: vsnowboy@ssss.gouv.qc.ca

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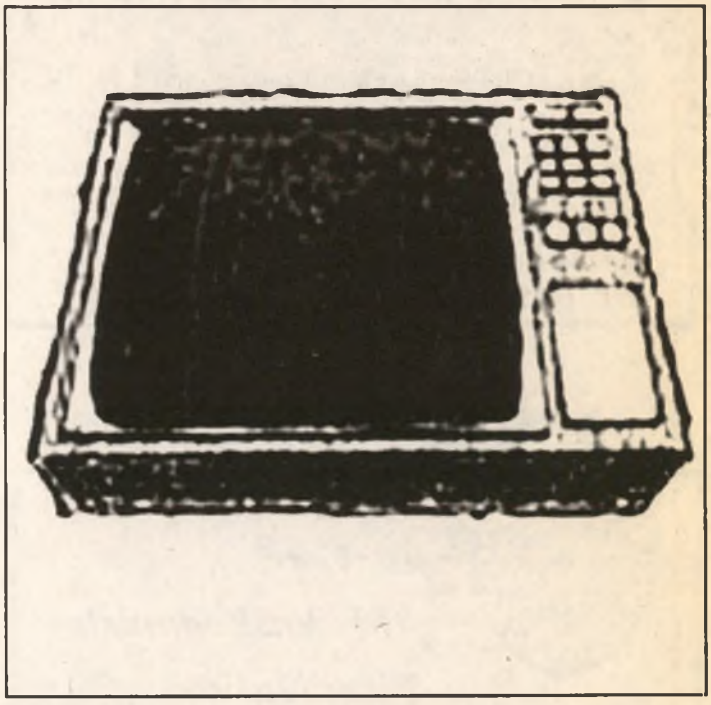

There is an expression that is used to refer to the maintaining of the status quo, or level of conformity, or struggle for par – call it what you will – when you want or have what everyone else has, that reads "keeping up with the Jones'." Sometime back in the late 1930s, somewhere in middle America, in some small bustling community, there lived a man named Jones, who worked hard and made lots of money. He lived in a fairly big house, kept his family in the best clothing, bought only the best food and still had money left over to spare.

One day, while walking down the main street of a nearby city, whistling a happy tune, he saw in the window one of those new television sets that allowed one to watch the news being read by people rather than simply listening to people read it over the radio. Mr. Jones decided it was what his family needed and knew that no one on his street or even in the whole neighborhood had one of these new fangled contraptions. So he bought the most expensive model with all the bells and whistles and packed it up and brought it home and soon word got around that the Jones' had one of those new television sets and wasn't it a fine piece of technology and weren't they lucky and wouldn't it be grand to have one as well?

As Mr. Jones didn't share this new toy other than to invite people to dinner so he could show it off, everyone in the neighborhood had to go out and get their own and pretty soon everyone was sitting at home watching the news being read. As such they were also watching advertisements for shiny sleek new cars. Mr. Jones, having money to spare, was the first to go out and acquire this new car, as he was the first to get a television set, and before long envy spread across town and soon everyone who was anyone had some version of this car as well.

But poor Mr. Jones couldn't find a way to keep ahead of the rest of the people, every time he got something new, different and distinctive, the rest of the herd followed suit. He became the norm, the model, and the status quo of what was out there for the buying, and eventually became what people needed. And thus the saying was born, if you wanted and had what everyone else had, you were said to be keeping up with the Jones'.

But what if keeping up with the Jones' meant something different, what if it became a term associated with those things you can't see and can't possess? What if it became the norm to be a sort of Mother Theresa or Nelson Mandela or even somewhat like Sean Penn (the later years) and all the other unsung heroes in the world, and thus everyone would go around trying to outdo each other in their superhero-ish type of things, like caring for those less fortunate, standing up for and speaking out on injustices, listening to people, doing whatever is possible to avoid world-affecting altercations, even if it meant ticking off those in power?

Imagine if those people who make up the less than two per cent who own over 95 per cent of the world's wealth were inclined to make the Jones' peaceful warriors who live in modest housing, rode their bicycles everywhere and cared more about the environment than making a profit? What if it meant actively bringing the rest of the world up to par?

I'm not talking a so-called blissful utopian type of life like in *Brave New World*, where we're all high on government issued soma-like drugs as we sit and watch the subliminal-message-filled feelie shows on television. I'm talking a balanced world where the negative and positive co-exist, where everyone has enough food, shelter with running water and flushing toilets and there's no prejudice based on the colour of your skin or the religion you practice or how much money you have. Now that would be keeping up to the Jones' in my book.

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Looking at weather from a native point of view

Xavier Kataquapi

The weather is an important part of life to my people, the Cree on the James Bay coast. Many of the elders have a great understanding of changes in the weather. This is due to the fact that during their early lives they lived a traditional life out on the land and had to deal with their environment on a daily basis. It was a matter of survival to have a good knowledge of extreme weather conditions in order to be able to prepare for them.

A good knowledge of the weather can also mean the difference between a good or bad hunt. There are many hunters and trappers in the community and each time they leave, forecasting the weather for the near future determines whether or not one should leave to head out on the land. Good or bad weather also determines what animals will do and where they will go.

Many people I know who still venture out on the land keep a close eye on different signs that forecast the weather. Halos around the sun and the moon can signal cold weather for the next few days and active northern lights that dance across the sky mean stronger winds in the near future. Fire can also provide a clue as to what weather will take place in the near future. If the base of a fire is burning white it means cold weather and if it is red then it will be warmer.

I learned about these methods of predicting the weather from my parents, elders in my community and others who have a good knowledge of life on the land. It seems that when I was growing up the only way to learn about my people was outside of school.

Thankfully, there are those who want to introduce the accumulated knowledge and wisdom of First Nation people to young students. The Ojibway and Cree Cultural Centre, based in Timmins, has produced a new book for educators to teach the knowledge and experiences of the Cree and Oji-Cree of the Nishnawbe-Aski Nation (NAN) area. It is a unique book, titled *Weather, It's Right Or Not* and was developed by Jim Hollander, Curriculum Writer and Coordinator for the Cultural Centre. The book features the science of climate change. It provides examples of predicting the weather from a First Nation point of view and the ways Native people dealt with changes in the climate.

This will be good for young students who do not have as many opportunities to live on the land as our parents and grandparents once did. The new book is an outline for teachers to follow and teaches students about the six seasons of the Cree and Oji-Cree people. These seasons are spring (See-Kwan), Break-up (Mee-Noh-S-Kah-Mee-N), Summer (Nee-Peh-N), Fall (Tah-Kwa-Kah-N), Freeze-up (Mee-Kee-Ska-Ow) and Winter (Pee-Poh-N). It also provides examples of predicting the weather using traditional knowledge and encourages students to learn more from elders and others in the community.

The teacher resource is a great teaching tool for any school and is designed to be adapted to any curriculum or school. It was created to meet provincial standards with the aim of teaching the weather using the traditional knowledge of the Cree and Oji-Cree people in addition to scientific facts about climate change. The book was created for the NAN area but is also available for non-Native schools and educators who can use this resource to introduce their students to the Native culture.

It is nice to know that there are people who are actively working to teach our young people the accumulated knowledge of my people. It is good to see this knowledge being used to keep our students aware of their Native heritage.

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Your friendly support group for people living with Parkinson's disease, will be starting some time during winter/spring season 2003. The meetings will be held once a month. We will confirm the dates and the place after the holidays.

For further information, please contact the Parkinson Society of Quebec at : (514) 861-4422 ext. 11.

Marie-Geneviève Savoy,
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'Tis the Season
to wish our friends, staff, students
and all of the Cree Nation
a Spectacular and Wonderful New Year

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CLASSIFIEDS

101 – Birthdays

Happy belated Birthday to my lil bro. Jeremy in Montreal on Dec. 6, Kate and I cant wait to see you! Dad in OJ, on Dec. 10. Chiwetin (dec. 18) and my crazy buddy, Vick (dec. 22), OJ. I wont bother saying, don't party too much, u wont listen anyway! And ofcourse, our little friend, Sonia. Lots of Love, Nelly and Kate

Happy 3rd Anniversary to Minnie and Arthur Bosum in Oj on December 18. We love you guy so much, and wish you a merry christmas. Lots of love, Nellie and your goddaughter Katie Wapachee.

"**Happy Birthday To** Our Pre-Novice Hockey Player". On December 21st, 1996 The Lord Blessed Us With A Very Special Boy. "Marcus Weistche" Was Born To Roy & Maria Weistche of Waskaganish,Quebec. Every Day We Thank The Lord That You Came Into Our Family, You Grow More And More Special With Each Passing Day... If We could Wish One Wish For You .... It Would Be That You Will Always Know ...You Are In Our Hearts-Our Hearts That Our Overflowing With Love And Pride For You To-day And Always.

This special birthday wish goes out ot my oldest and dearest son, who turns nineteen on January 25th 2003 at 2:27am. I will always remember when you were first put in my arms, the whole ten pounds on five ounces of you. Wow, it sure has gone by fast but you'll always be my first son, Casey. I love you sputs! ...like grandma Jeanie says. Love always, your Mom. Xoxoxo

Hey my darling, it is hard for me to believe that you're turning fourteen on January 30th 2003 at 4:10 am. I wish you all th joy and hapiness that you deserve on your birthday. Happy 14th B'Day my one and only daughter, Amanda. I love you very much. Love always, Mom. Xoxoxo

103 - Anniversaries

We would like to wish a Happy 25th Anniversary to our wonderful and very supportive parents, Annette and Sinclair Neeposh on December 23rd 2002. We thank God everyday for the loving and very helpful parents we have. We thank you both from the bottom of our hearts. You've always been there for us whenever we needed help or whenever we were in trouble. May God keep you in his loving arms and keep you both safe throughout your life together. We'll always keep you in our prayers. Happy

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25th Anniversary! Love and prayers, from Sinclair, Melanie, Starr, Serena and Selena Neeposh. Xoxoxoxo

We would like to wish a Happy 22nd Anniversary to my parents Harry and Dorothy Happyjack, on December 22nd 2002. Nobody could ask for parents that are so helpful and very supportive, thank you for always being there for us whenever we needed help. May God keep you in his loving arms forever. May you both enjoy another 22 years together. Love and prayers, from Melanie, Sinclair, Starr, Serena and Selena Neeposh. xoxoxo

300 – Personals

Daryl. Parti comme le bruit des vagues de notre riviere. Parti comme le chant des oiseaux de nos etes. Parti comme le parfum des fleurs dans l'air Parti comme le cri des enfants enerves. Parti vers des lendemains sans miseres. Parti vers la lumiere des matins ensoleilles. Parti vers des lendemains sans galere. Parti la ou il devait aller. Parti avec vos milles et une prieres. Parti avec vos milliers de baisers. Parti avec vos paroles d'hier. Parti avec une partie de nos coeurs brises. Il est devenu une des plus belles etoiles. Il est devenu un des plus beaux flocons. Il est devenu une des plus belles toiles. Il est aussi devenu une de vos plus belles prieres. (Written by Maryse Awashish) In loving memory of Daryl Etapp- Saganash. December 16th, 1988 – December 18th 2000.

Who is this "Lady in Red"? She just stole my heart from another woman. Hey Lady in Red, reveal yourself. Please, please, please.....

I would like to wish my fiance Adrian Erless a very Merry Christmas. May love and laughter fill your life at Christmas and throughout the New Year. If you could read my mind you'd find yourself in every line. You bring me happiness. I love you. Eveleen Small (Wask). PS: May Santa stuff your stocking with love...

Nicholas... Santa knows if you were good or bad! We wish you a verry Merry Christmas and we love you very much. Don't forget Santa's watching. Remember all the spiderman toys you wished for. With all ou love, Mom and Dad, Eveleen S. & Adrian E. (Wask)

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The Cree Board of Health & Social Services of James Bay

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20 minutes of your last cigarette

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- Temperature of hands and feet increases to normal

8 hours

- Carbon monoxide level in blood drops to normal
- Oxygen level in blood increases to normal

24 hours

- Chance of heart attack decreases

48 hours

- Nerve endings adjust to the absence of nicotine
- Ability to smell and taste is enhanced

72 hours

- Bronchial tubes relax, making breathing easier
- Lung capacity increases

2 weeks to 3 months

- Circulation improves
- Walking becomes easier
- Lung function increases up to 30%

1 to 9 months

- Coughing, sinus congestion, fatigue and shortness of breath all decrease
- Cilia regrow in lungs, increasing ability to handle mucous, clean the lungs, reduce infection
- Body's overall energy level increases

1 year

- Heart disease death rate is halfway back to that of a non-smoker

5 years

- Heart disease death rate drops to that of non-smoker
- Lung cancer death rate decreases halfway back to that of non-smoker

10 years

- Lung cancer death rate drops almost to that of non-smoker
- Pre-cancerous cells are replaced
- Incidence of other cancers – of the mouth, larynx, esophagus, bladder, kidney, pancreas - decreases

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